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SOURCES OF INFORMATION IN PROTESTANT RELIGIOUS EDUCATION;
A SELECTIVE GUIDE TO THE LITERATURE

A Thesis
Presented to
the Faculty of
Asbury Theological Seminary

In Partial Fulfillment
of the Requirements for the Degree
Master of Religious Education

by
Onva K. Boshears, Jr.

July 1965

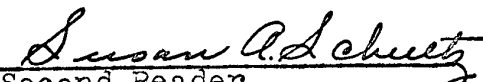
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Approved:


First Reader


Second Reader

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CHAPTER I

INTRODUCTION

Any living form of religion has its education, and cannot possibly avoid having it. Some form of education seems to be an inherent necessity in religion. In fact, religion and education seem to be inseparably joined. Protestant Christianity is certainly no exception, and wherever Protestantism has gone, it has carried with it distinctive forms of education and religious nurture. Protestantism has always sought to extend its most cherished beliefs and acts to children and adults so that they might respond and become participants in the Christian religion. Thus, Protestant religious education is deeply embedded within the broader context of the Christian faith itself.

Although the Christian church has long shown concern for nurturing its adherents through catechetical instruction, confirmation, liturgy, sermons, and church schools, the present theoretical and institutional foundations of Christian education are comparatively recent. Christian education as it is known today is a distinctly modern development.

Modern Christian education encompasses the whole church as a teaching church. It is no longer the work of one agency such as the Sunday School. The church's teaching ministry is

being directed increasingly to all areas of human interest and living rather than limiting itself to the study of the Bible and theology. Christian education is a particular point of view which is concerned with the relevance of Christian truth to all of life. Its purpose is "to bring the individual into the right relationship with God and his fellows within the fellowship of the church and within the framework of the fundamental Christian truths about all of life."¹

Institutionally modern Christian education includes such separate strands as the Sunday School, church membership classes, youth programs, adult education, vacation church school, week-day church schools, summer camping, church libraries, sex education, religion and public education, religion and higher education, and lay leadership training. But no one of these facets of religious education or all of them together constitute an adequate educational ministry. The church itself is the chief Christian educator, and all of these separate educational efforts achieve their objectives only to the extent that they are part and parcel of the whole church in its faith and life.

I. DEFINITIONS OF CHRISTIAN EDUCATION

Definitions of Christian education are many and varied,

¹Randolph Crump Miller, Education for Christian Living, 2nd. ed. (Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1963) p. 7.

but they usually reflect some kind of educational philosophy and purpose which the church hopes to achieve. Christian education is not only a process whereby the accumulated knowledge of the church is passed on to Christians, but it is also the process of questioning and discovering the Christian faith in one's own terms. It is as Albert Coe suggests, "the systematic, critical examination and reconstruction of relations between persons, guided by Jesus' assumption that persons are of infinite worth, and by the hypothesis of the existence of God, the Great Valuer of persons."²

A somewhat contrasting definition from that of Coe which will help guide the development of this paper has been suggested by Adelaide Case:

Christian education is the effort to make available for our generation -- children, young people, and adults -- the accumulated treasures of Christian life and thought, in such a way that God in Christ may carry on his redemptive work in each human soul and in the common life of man.³

Often the phrase "religious education" is used for "Christian education." In this paper the phrases will be used interchangeably although the writer recognizes that technically the first term is much broader than the latter.

Christian education, then, is carried on within the

²George Albert Coe, What is Christian Education? (New York: Charles Scribner's Sons, 1929), p. 300.

³Quoted by Dora P. Chaplin, Children and Religion, rev. ed. (New York: Charles Scribner's Sons, 1961), p. 146.

theological framework of the Christian gospel and within the social process of the Christian community, the church. It proceeds from Christian assumptions, and ultimately it is concerned with personal relationships -- relationships between persons and persons and between persons and God.

II. CHRISTIAN EDUCATION AS A DISCIPLINE

All that has been said thus far suggests that Christian education is not an independent, clearly defined field of study. Rather it is a drawing together of several related disciplines, both theological and educational. It is a discipline which is still seeking definition.

The most superficial survey of Christian education quickly reveals that it is a crossroads discipline. It is a combination of theology, biblical studies, psychology, sociology, and education. Thus any treatment of the literature of this discipline leaves little alternative other than to engage in a dialogue with some of the books which deal with the historical, philosophical, theological, psychological, and sociological foundations of the field.

III. RELIGIOUS EDUCATION LITERATURE

Among other factors, the religious education movement has spread by the printed page. Only a hundred years have

elapsed since Horace Bushnell first published his epoch-making book, Views on Christian Nurture (Hartford: E. Hunt, 1847). This book, published again in 1861 in expanded form under the title, Christian Nurture (New York: C. Scribner, 1861), has profoundly influenced the development of Christian education. His basic proposition "that the child is to grow up a Christian and never know himself as being otherwise"⁴ is now widely known and accepted by church educators. Bushnell marks the beginning of a shift from didactic and revivalistic views of religious education to modern theories of Christian nurture, and his book represents the genesis of our contemporary religious education literature.

Without the power of the printed page, the educational achievements of the Religious Education Association, the International Council of Religious Education, the Division of Christian Education of the National Council of Churches of Christ, and of other conferences and associations could not have been as widely known and studied. Religious educators have disseminated their ideas by the printed page and have, in the process, produced a voluminous literature which advances their concerns and ideals. The cause of Christian education is very much a major enterprise of contemporary religious publishing.

⁴Horace Bushnell, Christian Nurture, with an introduction by Luther A. Weigle (New Haven: Yale University Press, 1947), p. 4.

IV. PURPOSE AND PLAN OF THE STUDY

By means of selected works, this paper attempts to trace the evolution of American Protestant religious education with emphasis upon its contemporary concerns. The paper provides a general review of the strengths and weaknesses of religious education literature and discusses titles which illustrate the historical, philosophical, theological and biblical, and psychological and sociological foundations of the field. Beyond these foundational areas, the study covers in logical sequence the broad branches of curriculum, administration, methodology, and specialized areas of interest in religious education. Thus this discussion is an effort to survey the literature of Christian education with special attention to the American Protestant scene and current educational issues.

The literature of Christian education is so colossal that a bibliographical essay of this kind must be selective. A comprehensive bibliography merely for the various denominations would fill volumes. Hence, books from denominational publishers with a specifically denominational emphasis have been omitted. Selections have been confined to books of general Protestant interest. Also, curriculum materials such as lesson booklets and teachers' quarterlies have been omitted since the intention of this paper is to

present the literature of religious education as a movement within the church and as a discipline of religious study rather than as a discussion of actual teaching aids and materials.

Time has not permitted the inclusion of Jewish, Roman Catholic, and Orthodox literature. Surely this factor has excluded many fine volumes, but here again the concern of this paper is with books of general Protestant interest. Every effort, however, has been made to present variety of viewpoint within the Protestant tradition. Therefore, the principle of inclusion has been to select those works which seem to be the most significant, as judged by frequent listing and citation, in Protestant religious education.

The descriptive and critical notes were derived from reading and actual examination of the books themselves. The notes and the titles are combined in a continuous text in order to achieve a narrative style. If the bibliographical descriptions were removed, the notes themselves would form, in some measure, an account of the development of Protestant religious education.

V. JUSTIFICATION OF THE STUDY

The conviction that a bibliography such as the kind presented here was gravely needed has grown out of the problems confronted by the writer in working with students and faculty

in the field of religious education. No thorough and synopotic bibliography of Protestant religious education exists. Although this bibliography is not intended to meet this demand, it is hoped that this essay will help achieve some kind of order out of seeming chaos and give the reader some sense of the breadth and depth of the significant literature in religious education.

VI. LIMITATIONS OF THE STUDY

A selective bibliography such as this one is always open to the criticism that a certain title should have been included while perhaps another title should have been omitted. Some may question the emphasis that is given to recent publications and to contemporary trends. Still others may question the way in which some of the titles have been classified. The guiding principle has been to discuss a book at the point where its greatest contribution is made. In some instances, certain books have been discussed in more than one category because the nature of the subject matter demanded it, but obviously this was not possible in all instances since most books in Christian education are a mixture of various motifs. Another limitation is that this study has not included the many significant articles that can be found in the scholarly journals. Here no doubt is a

fruitful area of investigation for the extension of this bibliography.

The compiler is all too aware of the foregoing problems which have limited this study. Yet it is hoped that this essay presents the essential literature which is necessary for an understanding of the emerging educational concern of the contemporary Protestant church.

CHAPTER II

REFERENCE LITERATURE IN RELIGIOUS EDUCATION

The heart of the literature of any field of study is its reference material, and thus this study begins with a consideration of the reference works in religious education. Attention will be given to bibliographic and encyclopedic apparatus, dictionaries, yearbooks, handbooks, and periodical indexes.

I. BIBLIOGRAPHIES

As the introduction to this paper suggested, no comprehensive or critical bibliography of religious education has been published. There are, however, several lesser bibliographies which are available, and these are quite useful. There is an extensive bibliography of catalogs and lists of Sunday School literature from 1832 onward in chapter 12, "Religious Education," in John G. Barrow, A Bibliography of Bibliographies in Religion (Ann Arbor, Michigan: Edwards Brothers, Inc., 1955). This listing is of interest to American Protestants because the Sunday School, although founded in England, has surely flourished in this country. Barrow also lists a number of bibliographies in religious education which cover given periods or given aspects of the field. These are helpful, but one of the greatest needs in religious education

literature is an up-to-date definitive bibliography with annual supplements. A critical bibliography for religious education such as one finds in the annual booklists of the Society for Old Testament Study seems indispensable to adequate bibliographical control of religious education literature.

The closest approach that one can find to a critical bibliography for religious education is found in the sections on religious education in Nelson R. Burr, A Critical Bibliography of Religion in America (Religion in American Life series) (Princeton: Princeton University Press, 1961), vol. iv, parts 1 and 2, pp. 434 - 451 and vol. iv, parts 3, 4, and 5, pp. 654 - 677. This bibliography has excellent historical coverage, but it lacks much of the more recent literature dealing with theological and cultural foundations of the field as well as books on contemporary theory and methodology. Burr gives a superior treatment of Protestant parochial schools, and the entire bibliography is characterized by thorough accuracy and excellence of entry.

A comprehensive listing of doctoral dissertations in religious education has been compiled by Lawrence C. Little in Researches in Personality, Character, and Religious Education: a Bibliography of American Doctoral Dissertations in Religious Education, 1885 to 1959 (Pittsburgh: University of Pittsburgh Press, 1962). It is an alphabetical listing with an excellent subject index which was prepared by Helen Jean Moore. The

bibliography is of inestimable value to serious research in the field.

The subject of religion in education is dealt with in Joseph Politella's annotated bibliography, Religion in Education; an Annotated Bibliography (Oneonta, New York: American Association of Colleges for Teacher Education, 1956). This bibliography is intended for those seeking information on the relationship of religion to the humanities, social sciences, natural sciences, and professional education. It is not, then, a bibliography of religious education, but rather a discussion of the value of religion to these various areas of general education. It is, however, a useful tool for the well informed religious educator who is concerned with religion and higher education.

A brief bibliography of Christian education was prepared by the International Council of Religious Education in 1949 and then revised after the International Council merged with the National Council of the Churches of Christ, Christian Education Bibliography (New York: National Council of the Churches of Christ in the U.S.A., 1952). It is surprising that the Division of Christian Education of the National Council of Churches has not undertaken a fuller revision of this bibliography with a view toward making it more complete. As it stands, the list is definitely an inferior one both in terms of the older standard works and the more contemporary works.

Four other sources of useful bibliographical information include: Kendig Brubaker Cully, "Two Decades of Thinking Concerning Christian Nurture," Religious Education, LIV (November - December 1959), pp. 481 - 489; James Blair Miller, "Encounter at the Crossroads of Christian Education," Encounter, XXV (Spring 1964), pp. 260 - 268; and the descriptive bibliographies in Kendig Brubaker Cully, (ed.), The Westminster Dictionary of Christian Education (Philadelphia: The Westminster Press, 1963), pp. 756 - 797, and the list in Religious Education: a Comprehensive Survey (New York: Abingdon Press, 1960), pp. 418 - 430, edited by Marvin J. Taylor.

II. ENCYCLOPEDIAS AND DICTIONARIES

Although a number of reference encyclopedias covering biblical, theological, and historical fields have been projected in recent years, no comprehensive encyclopedia of religious education has been published or projected for publication. The only existing encyclopedia is the three volume Encyclopedia of Sunday Schools and Religious Education (New York: Thomas Nelson and Sons, 1915), edited by John T. McFarland and Benjamin S. Winchester. This work is still valuable for historical material, but obviously a new work is needed to set forth the interests of mid-twentieth century Christian education.

An excellent attempt has been made to overcome the inherent limitations of the Encyclopedia of Sunday Schools and Religious Education in the publication of the recent, The Westminster Dictionary of Christian Education (Philadelphia: The Westminster Press, 1963), edited by Kendig Brubaker Cully, professor of religious education at Seabury-Western Theological Seminary. This one volume dictionary is a useful addition to the literature since it gives substantial consideration to most subjects that are relevant to the educational ministry of the church, but it fails to meet the needed encyclopedic coverage of the field. Cully has prepared an extensive bibliography as well as a very useful table of subject headings followed by numbered bibliography references which are pertinent to the various subject headings. The Westminster Dictionary will be immeasurably useful for quick reference information in Christian education.

For information on group work in religious education, Encyclopedia for Church Group Leaders (New York: Association Press, 1959), edited by Lee J. Gable is the best source available. Gable's work has grown out of the conviction that the church leader does not work alone. Rather he works in partnership with other leaders and with members of a group. This tool is an essential one for understanding group processes in the life of the church.

III. YEARBOOKS AND HANDBOOKS

Much of the best material in Christian education has been stimulated and sponsored by the Division of Christian Education of the National Council of the Churches of Christ in the United States of America. Their publications are indispensable to the student of religious education. Among these, there is a significant annual reference tool, Yearbook, Reports, Minutes and Roster (New York: National Council of the Churches of Christ in the U.S.A., 1952-64). The Yearbook was preceded by a similiar publication which was issued annually by the International Council of Religious Education which merged withe the Division of Christian Education in 1951. The Yearbook is the best source for up-to-date information on all of the educational activities of the Division of Christian Education. Also it provides directory and financial information. Its greatest weakness is the lack of statistical data which one usually expects to find in a tool of this kind. It would be an excellent addition to the Yearbook if such figures as church school enrollments, average attendance, number of Sunday Schools, number of directors of religious education, and amount of money expended for educational purposes could be included for the member denominations of the Division of Christian Education. As it is, these types of data are very difficult to secure since no

statistical handbook is available for religious education. Partial statistical information is given in the Yearbook of American Churches (New York: National Council of the Churches of Christ in the U.S.A., 1964), edited by Benson Y. Landis.

The Division of Christian Education also publishes, Audio Visual Resource Guide; for Use in Religious Education, 6th edition (New York: National Council of the Churches of Christ in the U.S.A., 1962), which is the best guide available to audio-visual materials for religious education.

The National Sunday School Association, which was established in 1945, is another organization with a publishing program. Its major contribution has been a popular handbook of practical information, The Sunday School Encyclopedia (Chicago: National Sunday School Association, 1950-62). Eleven volumes have appeared, and a twelfth volume is currently being projected. The articles are presented in outline-summary form with brief bibliographical references. The volumes are primarily concerned with methods, organization, and administration of the church's educational program. Unfortunately the title of the work is misleading because it suggests an encyclopedia and also because it suggests only Sunday School work. The tool is more properly described as a practical handbook, and the scope of the work is the entire educational enterprise of the church rather than an exclusive treatment of the Sunday School.

Another significant source of practical information is the handbook produced by the National Christian Education Convention, Christian Education Handbook (Cincinnati: Standard Publishing Company, 1960). It is a compilation of 157 outlines on various phases of the church's teaching program, organization, and personnel.

IV. PERIODICAL INDEXES

No separate periodical index is available for religious education exclusively. However there are three indexes which contain excellent coverage of the field. The best approach is to consult the heading "Religious Education" in the Education Index (New York: H. W. Wilson Company, 1929-date). Here is the most extensive listing of articles. Another useful index is Index to Religious Periodical Literature (Princeton, New Jersey: American Theological Library Association, 1949-date). One would expect from the title that this would be the best index, but it is not since this index limits itself to articles on religious education in the non-religious education journals. Education Index is superior in coverage because it indexes those journals and periodicals which are most germane to religious education. For religious education periodical information with an evangelical point of view, Christian Periodical Index, a Selected List; A Subject Index

to Periodical Literature (Buffalo, New York: Christian Librarians' Fellowship, 1956-date), is the best and only source available.

CHAPTER III

GENERAL INTRODUCTIONS TO RELIGIOUS EDUCATION

Educational theory, methods, administration, and agencies in religious education have been surveyed in three outstanding studies. The earliest progenitor was Studies in Religious Education (Nashville: Cokesbury Press, 1931), edited by Philip Henry Lotz. This book was the first attempt to survey the history, development, and practices of religious education and was widely read as the standard survey of the field for almost two decades.

The general acceptance of Lotz's first work motivated him to edit a second symposium on the subject, Orientation in Religious Education (Nashville: Abingdon-Cokesbury, 1950). It is a rather thorough revision of the earlier work with each of the articles written by specialists in their field for each chapter. Only three persons other than the editor contributed to both volumes.

The continuing demand for a contemporary survey resource has resulted in a third publication, Marvin J. Taylor, ed., Religious Education: a Comprehensive Survey (New York: Abingdon Press, 1960), in which thirty-seven different authors have written articles. It is interesting that a third source has appeared only ten years after the second one. Undoubtedly this reflects the rapidity with which developments in the total

field of Christian education are occurring. The ever increasing tempo of modern life has profoundly influenced this field of study just as it has affected every other phase of human inquiry.

Beyond these three standard surveys of religious education, there are several other worthy surveys of the field. The first of these is a collection of eight reports issued by the Committee on the Study of Christian Education to the International Council of Religious Education which was the predecessor to the present Division of Christian Education of the National Council of Churches of Christ. This collection of reports covers the state of the religious education movement in the mid-forties with documents on Christian Education, Yesterday and Today; Theological and Educational Foundations; The Local Church Program; The Curriculum of Christian Education; The Family; Leadership; The Community Approach to Christian Education; and The Structure and Function of Agencies of Christian Education. The reports were published separately during 1946 - 1947 under the collective series title, The Study of Christian Education (Chicago: International Council of Religious Education, 1946-47). The substance of the reports together with some interpretative material was reduced to a more popular form in the book, The Church and Christian Education (St. Louis: The Bethany Press, 1947) by Paul H. Vieth.

Another survey of the field owes its inception to the Association of Southern Baptist Teachers of Bible and Religious Education who were concerned with the need for an orientation text in the teaching of religion. Their concern led to the publication of A Survey of Religious Education (New York: Ronald Press Company, 1940), by J. M. Price, James H. Chapman, A. E. Tibbs, and L. L. Carpenter. Their survey is relevant beyond the Southern Baptist Convention to all Protestants. It covers background and principles of religious education and educational activities in the church and beyond the church. Because of new developments in psychology and education, a second edition was published under the same title and by the same publisher in 1959. The second edition is edited by J. M. Price, James H. Chapman, L. L. Carpenter, and W. Forbes Yarborough. It adds over one hundred pages of additional material although the format and purpose of the book are identical with the first edition.

In two recent comprehensive surveys intended for serious students of Christian education, seminary professors, Randolph Crump Miller of Yale Divinity School and J. Donald Butler of Pittsburgh Theological Seminary, have enlarged their classroom teaching to all who open their books. In Education for Christian Living, 2nd ed. (Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1963), Randolph Crump Miller has set forth a penetrating treatment of the total scope of contemporary

Christian education. This title first appeared in 1956. The new edition improves and expands the concepts of the first edition and has made an abiding contribution to religious education in theological and theoretical discernment. There is a new and extended bibliography in the revised edition. A major weakness, however, in Miller's work is the application of his theory to the practical problems of administration, organization, and methodology in Christian education.

J. Donald Butler provides a new and fresh survey of the field in Religious Education -- the Foundations and Practice of Nurture (New York: Harper and Row, 1962). Here is a more academic and abstract approach than is characteristic of the other introductions which this paper has noted, and thus Butler makes a unique contribution to the literature. He derives his understanding of nurture from the nature of the church and defines the task of Christian education as one of building a responsible theory between theology and nurture and putting it to work in effective practice.

Until recently there was no survey of religious education which was written from an evangelical viewpoint. This void in the literature has now been partially filled by An Introduction to Evangelical Christian Education (Chicago: Moody Press, 1964), edited by J. Edward Hakes. The book is

intended for evangelical schools and churches, but its greatest contribution is the setting forth of an evangelical approach to religious education which is useful for comparative purposes. Thirty-three authors have contributed articles representing most branches of Christian education.

Whether as seen from "one man's view" such as we have observed in Miller and Butler or as treated by multiple authorship, the general introduction approach is a valuable and useful contribution to Christian education literature. These books provide a comprehensive orientation to the history, contemporary theory, and practice which is essential to an understanding of the field. In the following chapters, this paper will consider more specific and narrowly defined areas of the literature.

CHAPTER IV

HISTORICAL FOUNDATIONS OF RELIGIOUS EDUCATION

The history of Christian education is an integral part of the entire history of Christianity. Virtually any church history is concerned with the historical development of the various forms of Christian nurture and education. General histories of Christianity are surely pertinent to any investigation of educational history, but beyond these general sources, there are several significant works which deal specifically with the history of Christian education. This chapter is devoted to these sources.

I. GENERAL HISTORIES OF CHRISTIAN EDUCATION

The best history available for the period from biblical times to 1400 A.D. is Lewis Joseph Sherrill, The Rise of Christian Education (New York: The Macmillan Company, 1944). This work has become an essential classic for any student of Christian education. It is unsurpassed in historical accuracy and forms a solid foundation for any understanding of the historical origins of Christian nurture. It can be supplemented and brought up to date by reading the selections which have been compiled by Kendig Brubaker Cully, (ed.), Basic Writings in Christian Education (Philadelphia: The Westminster Press, 1960). Cully's work is a documents approach to the history of the field.

He has selected significant writings from the early Christian centuries, middle ages, pre and post-reformation era, and the eighteenth century and beyond. The abundance of literature from practically every century undoubtedly reflects the concern that the church has had for the teaching aspects of its corporate existence.

Another documents approach to the history of Christian education is that of Frederick Eby, Early Protestant Educators; the Educational Writings of Martin Luther, John Calvin, and Other Leaders of Protestant Thought (New York: McGraw-Hill Book Company, Inc., 1931). This source is most significant for the historical stance of Protestant education. It covers the educational writings of Martin Luther, Philip Melanchthon, Johann Bugenhagen, John Calvin, John Knox, and the Anabaptists. It is the only compilation of its kind, and because of its continuing importance to historical inquiry, it was reprinted in 1962 by the American Theological Library Association.

The influence of John Wesley upon Protestant nurture is analyzed by John Wesley Prince in Wesley on Religious Education; a Study of John Wesley's Theories and Methods of the Education of Children in Religion (New York: The Methodist Book Concern, 1926). Prince depends heavily upon primary sources.

A recent book, particularly germane to the interests of Protestant educators, is Robert W. Henderson's, The Teaching Office in the Reformed Tradition (Philadelphia: The Westminster

Press, 1962). Henderson seeks to provide an historical rationale for the teaching ministry of the Protestant church. His central thesis is that from the beginning of the Reformation to the dawn of the nineteenth century in England and the United States, the teaching office was either obscured or absorbed into the pastoral office until today it is either a non-existent office or one which the church is trying to discover anew and define. Henderson is dealing with much the same problem that J. Stanley Glen faced in his book, The Recovery of the Teaching Ministry (Philadelphia: The Westminster Press, 1960). Glen argues that the teaching office has suffered a deliberate subordination in the life of the church.

Although it is historically clear that Protestantism has always recognized a teaching function in the church, it is still not certain what the nature and character of this office should be in the church. Several historical studies before Henderson's and Glen's analyses reveal that this search for definition has been in process for several years. Sanford Fleming, Children and Puritanism (New Haven: Yale University Press, 1933), explains the orthodox, conservative origins of Protestant religious education. Following in much the same tradition is Lewis B. Schenck, The Presbyterian Doctrine of Children in the Covenant (New Haven: Yale University Press, 1940).

As noted earlier in this paper, Horace Bushnell so

radically affected the history of Christian nurture that he is commonly called the founder of the modern religious education movement. Two studies have surveyed the contribution of Bushnell to the history of religious education: A. J. W. Myers, Horace Bushnell and Religious Education (Boston: Manthorne and Burack, Inc., 1937) and Rachel Henderlite's unpublished thesis at Yale, done in 1947, The Theological Basis of Horace Bushnell's Christian Nurture. But to fully appreciate the significance of Horace Bushnell one must read Luther A. Weigle's introduction to the centenary edition of Horace Bushnell's Christian Nurture (New Haven: Yale University Press, 1947) as well as the book itself.

The history of Christian education in the last fifty years is well conveyed in several sources such as H. Shelton Smith's chapter on "Christian Education" in the book edited by Arnold S. Nash, Protestant Thought in the Twentieth Century (New York: The Macmillan Company, 1951), pp. 225 - 246. Two titles which present the ecumenical orientation of recent years are William Clayton Bower and Percy Roy Hayward, Protestantism Faces its Educational Task Together (Appleton, Wisconsin: C. C. Nelson Publishing Company, 1949) and Paul H. Vieth, The Church and Christian Education (St. Louis: The Bethany Press, 1947). For an evangelical approach to the history of religious education, one should not overlook the new treatise by C. B. Eavey of Wheaton College, History of Christian Education

(Chicago: Moody Press, 1964).

The best history of the last twenty-five years in religious education has just appeared in an exciting volume by Kendig Brubaker Cully, The Search for a Christian Education - Since 1940 (Philadelphia: The Westminster Press, 1965). Professor Cully traces the rapid changes since 1940 with special attention to the various leaders and philosophical schools of religious education.

II. HISTORIES OF THE SUNDAY SCHOOL

Although the day is past when Protestant education could be described within the boundaries of the Sunday School, yet the Sunday School is still an important aspect of Christian education, and several works have appeared which discuss exclusively the history of the Sunday School.

The most complete and detailed history of the early Sunday School movement, comprising its origins, curriculum, literature, housing, finances, conventions, and associations, is found in Edwin Wilbur Rice, The Sunday-School Movement, 1780 - 1917, and the American Sunday-School Union 1817 - 1917 (Philadelphia: American Sunday-School Union, 1917). A good general history of the Sunday School which covers the same period as that of Rice is an illustrated volume which was produced by the International Sunday-School Convention of the

United States and British American Provinces, The Development of the Sunday School, 1780 - 1905 (Boston: Executive Committee of the International Sunday School Association, 1905).

Other selected histories which are also valuable include: Henry Clay Trumbull, The Sunday-School: its Origin, Mission, Methods, and Auxiliaries (Philadelphia: John D. Wattles, 1888), which is the text of the Lyman Beecher Lectures delivered at Yale Divinity School in 1888; Henry Frederick Cope, The Evolution of the Sunday School (Boston: The Pilgrim Press, 1911) and Marianna C. Brown's doctoral dissertation, Sunday-School Movements in America (New York: Fleming H. Revell Company, 1901) are useful for their many references and critical comments concerning the Sunday School in the United States. Oscar Steward Michael examines the influence of the Sunday School upon the general development and growth of the American Protestant church in The Sunday School in the Development of the American Church (Milwaukee: The Young Churchman Company, 1904).

Other publications have traced the history of the Sunday School into the twentieth century. One of the greatest weaknesses, however, is the absence of a thorough history of the Sunday School in this century. Numerous developments have occurred in the last three decades, but no history has

appeared to evaluate these trends. The latest history of the American Sunday School movement which gives some attention to twentieth century developments appeared in 1935 when E. Morris Fergusson's work was published, Historic Chapters in Christian Education in America, a Brief History of the American Sunday School Movement and the Rise of the Modern Church School (New York: Fleming H. Revell Company, 1935). Two other books which were published earlier in the century and are still useful for historical inquiry include: A. A. Brown, A History of Religious Education in Recent Times (New York: Abingdon Press, 1923) and Frank Glenn Lankard, History of the American Sunday School Curriculum (New York: Abingdon Press, 1927).

CHAPTER V

PHILOSOPHICAL AND THEORETICAL FOUNDATIONS OF RELIGIOUS EDUCATION

One of the major difficulties with Christian education is that it often lacks an adequate theoretical basis. This is probably true because Christian education is generally thought of as a practical discipline within the general area of religious studies, but the practical disciplines become much more meaningful when they are related to a philosophical and theoretical backdrop. Theory exerts an organizing force which brings together and explains discrete facts and helps the investigator to integrate his findings into a larger conceptual frame of reference. Thus, there is a definite relationship between the theoretical dimensions of the Christian faith and inquiry into the educational ministry of the church.

There are two general sources which are vital to any serious comprehension of the philosophical and theoretical foundations of Christian education: J. Donald Butler, Four Philosophies and Their Practice in Education and Religion, rev. ed. (New York: Harper and Brothers, 1957) and Lawrence C. Little, Foundations for a Philosophy of Christian Education (Nashville: Abingdon Press, 1962).

Butler's work first appeared in 1951 and thus partially filled the need for a philosophical basis for religious

education. The book is concerned with four philosophies: naturalism, idealism, realism, and pragmatism, and their relevance to religious education. Educators are aware that differing philosophies yield differing rationales for education, and Butler is concerned with the educational rationales that flow out of these four philosophies. Obviously Butler does not develop a philosophy of his own for Christian education. However he has made a worthwhile contribution to the body of theory which must be developed before an adequate philosophy of Christian education can emerge. Little's book is a discussion of foundations upon which an adequate philosophy of Christian education must be built. It is concerned with the components which are needed for a philosophy of Christian education. Both books achieve their purpose exceptionally well, and there is little intellectual aridity in them.

There were several earlier attempts to write a philosophy of Christian education. One of the first efforts was that of George Albert Coe, What is Christian Education? (New York: Charles Scribner's Sons, 1929). Coe's point of departure for a theory of Christian education was Horace Bushnell and the classical liberalism of the turn of the century. He first introduced his basic concepts in A Social Theory of Religious Education (New York: Charles Scribner's Sons, 1917).

George Albert Coe represents the zenith of one variety of religious education orientation in the modern period -- that is the liberal religious education movement. Since Coe, the climate has undergone remarkable change. The tone of a world that has suffered through two world wars and still does not see the emergence of anything like the order Herbert Spencer and his descendants envisioned has produced different dimensions of concern for Christian educators.

Three other early staple provenders for required reading in religious education theory prior to 1940 were: Herman Harrell Horne, The Philosophy of Christian Education (New York: Fleming H. Revell Company, 1937); Adelaide Teague Case, Liberal Christianity and Religious Education (New York: The Macmillan Company, 1937); and Paul H. Vieth's famous study, The Objectives of Religious Education (New York: Harper and Brothers, 1930).

By 1940 the philosophical climate of religious education had definitely shifted from the older liberalism. This change prompted the publication of Harrison S. Ellicott's book, Can Religious Education Be Christian? (New York: The Macmillan Company, 1940). This book marks a transition between the old and the new. He recognizes the reasons for the return of the Protestant church to the historical formulations of the Christian faith, but he asks if it is necessary to completely repudiate the experience-centered philosophy of religious

education in the process. He concludes that religious education can be Christian only if it continues to rest upon experiential ground. Another book which belongs to this transition period of the early forties is Christ and Christian Education (Nashville: Abingdon-Cokesbury Press, 1943) by William Clayton Bower.

One year after Ellicott's book a strong rejoinder, a bombshell as it were, appeared in H. Shelton Smith's, Faith and Nurture (New York: Charles Scribner's Sons, 1941). Smith makes a strong attack upon the liberal postulates to which religious educators had been devoted for several decades and advances the relevance of neo-orthodox thought to Christian education. Smith's book marked the first full critique of liberal religious education from a neo-orthodox and realistic philosophical position, and as such, it stimulated a harvest of books discussing the impact of the newer theological currents upon Christian education. This theological focus will be explored in the next chapter.

In any event, the years following Smith have produced an educational philosophy that is a radical departure from the old doctrine of progress and humanism. These explorations in theory include: D. Campbell Wyckoff, The Task of Christian Education (Philadelphia: The Westminster Press, 1955); Iris V. Cully, The Dynamics of Christian Education (Philadelphia: The Westminster Press, 1958); and Gerald E. Carter, The Modern

Challenge to Religious Education (New York: William Sadlier, Inc., 1961). Wyckoff's book is a Reformation oriented philosophy while Cully moves more in the direction of an existential approach as distinguished from the experiential approach of an earlier era. The impact of existential philosophy upon Christian education and on education in general has only begun. An expanded discussion of this relationship occupies the thought of George F. Kneller in Existentialism and Education (New York: Philosophical Library, Inc., 1958). Carter is concerned with the relevance of Christian education to the whole enterprise of modern living.

Educators have long been interested in John Dewey, and religious educators are no exception. An understanding of Dewey is essential in building a philosophy of Christian education. Obviously for one to know John Dewey first hand, one must read his Democracy and Education (New York: The Macmillan Company, 1916), How We Think (Boston: D. C. Heath and Company, 1933), A Common Faith (New Haven: Yale University Press, 1934), which is his only book on religion, and Experience and Education (New York: The Macmillan Company, 1938). Liberal religious education in the tradition of George Albert Coe was greatly influenced by Dewey. This influence of Dewey as well as his continuing significance for contemporary Christian education is the subject of Manford G. Gutzke's study, John Dewey's Thought and its Implications for Christian Education

(New York: King's Crown Press, 1956). Two other useful sources of information on Dewey's contribution to religious education are: John Blewett, John Dewey: His Thought and Influence (New York: Fordham University Press, 1960) and chapter 7 of J. Donald Butler's introduction, Religious Education: the Foundation and Practice of Nurture (New York: Harper and Row, 1962).

Any discussion of Christian education theory is incomplete without some reference to statements of objectives. The Division of Christian Education of the National Council of the Churches of Christ has been most active at this point. Two recent documents speak of their interest: The Objectives of Christian Education (New York: National Council of the Churches of Christ in the U.S.A., 1958) and The Objectives of Christian Education for Senior High Young People (New York: National Council of the Churches of Christ in the U.S.A., 1958). Both of these publications follow in the earlier tradition set by Paul H. Vieth's, The Objectives of Christian Education (New York: Harper and Brothers, 1930). Objectives will be discussed more fully in the chapter on curriculum.

The evangelical search for theory in Christian education has generally lacked forceful writing. Evangelicals often seem to be more interested in practice than in the theoretical foundations of the discipline. The unrelenting fundamentalist approach is best expounded by Lois E. LeBar in Education That

Is Christian (Westwood, New Jersey: Fleming H. Revell Company, 1958). The neo-evangelical approach is on a distinctly different intellectual level. Such books as Gordon H. Clark, A Christian Philosophy of Education (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1946) and Frank E. Gaebeline, Christian Education in a Democracy; the Report of the National Association of Evangelicals for the United Action Committee (New York: Oxford University Press, 1947), reflect the new directions of evangelical thought in regard to education. Two other evangelical books which partially discuss the theoretical bases of education are: Cornelius Jaarsma, (ed.), Fundamentals in Christian Education; Theory and Practice (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1953) and H. W. Byrne, A Christian Approach to Education; a Bibliocentric View (Grand Rapids, Michigan: Zondervan Publishing House, 1961).

Although this chapter has sought to illustrate the shift in the philosophical orientation of Christian education away from classical liberalism or progressivism to a revival of traditionalism or essentialism, it must be observed that there is the unrelaxed liberal position which is still making a virile contribution to modern theory. This school is represented by such evidential publications as those of Henry C. Munro, Protestant Nurture: an Introduction to Christian Education (Englewood Cliffs, New Jersey: Prentice-Hall, Inc.,

1956); Ernest J. Chave, A Functional Approach to Religious Education (Chicago: University of Chicago Press, 1947); Ernest M. Ligon, Dimensions of Character (New York: The Macmillan Company, 1956); Sophia Lyon Fahs, Today's Children and Yesterday's Heritage; a Philosophy of Creative Religious Development (Boston: Beacon Press, 1952); and by Edith F. Hunter, The Questioning Child and Religion (Boston: Beacon Press, 1956).

Although many recent writers have sought to combine philosophical and theoretical insights as a basis for Christian nurture, there still remains a great need for a clearly articulated and systematic philosophy of Christian education. All of the books which have been discussed in this chapter are too fragmentary to constitute an adequate philosophy. These books are valid contributions to the literature, but there is a disconcerting tendency in Christian education to deal with issues and procedures rather than developing a systematic framework within which the task of religious education may be viewed with honesty and integrity.

CHAPTER VI

THEOLOGICAL AND BIBLICAL FOUNDATIONS OF RELIGIOUS EDUCATION

Christian education implies a theology, and any valid attempt to explain the discipline must take into account the inherent theological foundations. Theological understanding shapes the nature and character of the church's educational operations, and in turn, these operative educational activities illuminate theology. Thus there is a dialogue or interplay between the task of Christian education and theology. The operations of Christian education make doctrine meaningful in life experiences while the basic presuppositions of Christian theology provide the organizing frame of reference in which Christian education functions. In this sense, all theology becomes educational and is integrated with the concepts and practices of religious nurture.

The preceding chapter observed the changes in the philosophical climate of Protestant religious education since the late thirties. Closely related to this change was a radical shift in theological orientation. As World War II rapidly destroyed the last vestiges of the progress philosophy, theologians turned to the new theological currents of Karl Barth, Emil Brunner, and Anders Nygren for a re-interpretation

of Christian theology. The new crisis theology or neo-orthodoxy was quickly domesticated within the American theological scene by such men as Reinhold and Richard Niebuhr and Paul Tillich. Reformation theology was rediscovered and biblical theology was vigorously revived.

These theological changes profoundly influenced the direction of Protestant religious education. In the preceding decades, educators had conceived that there was no one interpretation of the Christian religion to be taught -- no given theology to be transmitted. Rather religious education was conceived in terms of individual experience without much reference to Christian tradition or theological content. But following H. Shelton Smith's provocative book, Faith and Nurture, which was discussed in the preceding chapter, a host of books began to explore the impact of the newer theological currents upon Christian education. These currents stemmed from Reformation theology which emphasized the sovereignty of God, Christology, the Holy Spirit, the priesthood of all believers, salvation by faith, and the church as a redemptive community of believers. Since 1940, then, theology has been recovering its rightful place with Christian education.

The foremost pioneer in this effort to relate theology to religious education has been Ralph Crump Miller, professor of Christian education at Yale Divinity School. His first treatment of the issue appeared under the title, The Clue to

Christian Education (New York: Charles Scribner's Sons, 1950). He admits in the preface to this book that Smith's Faith and Nurture was the chief stimulus to his thought. Miller reacts against the exclusive dependence upon "life-centered teaching." Neither is he satisfied with strictly "content-centered" teaching. Rather he seeks to bridge the gap between these two approaches by emphasizing the clue of a relevant theology for "God-man relationship" teaching. Miller's theology is best summed up as the truth about God in relationship to man. Emphasis is upon divine initiative and human response within the redemptive matrix of the church. Thus his view has been called a relationship religious education.

Miller has continued to pursue this theme in two more recent publications. In Biblical Theology and Christian Education (New York: Charles Scribner's Sons, 1956), he develops the dimension of biblical theology as a guide to the relationship between man as learner and God in the fellowship of the church. Christian Nurture and the Church (New York: Charles Scribner's Sons, 1961) is a careful perusal of the doctrine of the church or ecclesiology and its significance for Christian education.

A few articulate spokesmen for the renewal of theology in religious education are men outside the discipline of Christian education itself. James D. Smart, a biblical scholar

from Union Theological Seminary, has written two books which are highly applicable to Christian education. Rooting the teaching ministry firmly in the Scriptures is the purpose of Smart's, The Teaching Ministry of the Church (Philadelphia: The Westminster Press, 1954). One quickly observes in Smart's writing the characteristic Reformation emphases on the sovereignty of God and the centrality of Scripture as well as the clear distinction between Christian education and humanistic education. Some may question Smart's tendency toward a kind of authoritarianism, but one must keep in mind that this book grew out of a time of revolt and renewal in American Theology and therefore may have a tendency to overstate its case. His latest book is free of these tensions although it is consistent with his neo-orthodox theology. The Creed in Christian Teaching (Philadelphia: The Westminster Press, 1962) is a doctrinal study of the Apostles Creed from the viewpoint of its teaching significance.

Smart's concern for theology and education is shared by the well known theologian, L. Harold DeWolf in his book, Teaching Our Faith in God (New York: Abingdon Press, 1963). DeWolf, although more liberal in his theology than Smart, is equally concerned that theology and education not be separated. He is concerned that the study of the Christian kerygma which is called theology and the study of the teaching and communication of the kerygma which is considered the task of

Christian education belong together. The function of theology is the interpretation of the Christian faith, and the function of education is teaching the faith. With this background, he discusses the doctrine of the trinity and its renewed emphasis as a theological foundation for Christian education.

DeWolf mentions in the preface of his book that he was greatly influenced in his thought by the work of D. Campbell Wyckoff. Professor Wyckoff of Princeton Theological Seminary has made several contributions to Christian education literature, and the area of theological relationships is no exception. His treatise, The Gospel and Christian Education; a Theory of Christian Education for our Times (Philadelphia: The Westminster Press, 1959) is an attempt to construct a gospel-centered theory of religious education. He is concerned with the refinement of theory, objectives, procedures, and programs in the light of the gospel. This book is closely related to his earlier work which was discussed in the last chapter, The Task of Christian Education, but it is more theologically oriented than the first work.

The current dialog between theology and education has produced other stimulating books. Allen O. Miller makes an exciting adaptation of biblical theology to education in Invitation to Theology (Philadelphia: Christian Education Press, 1958). George M. Schreyer offers a penetrating analysis of theological

trends in Christian Education in Theological Focus (Philadelphia: The Christian Education Press, 1962). Other recent publications include Gerald Emmett Carter, The Modern Challenge to Religious Education: God's Message and Our Response (New York: William H. Sadlier, 1961) and Rachel Henderlite, Forgiveness and Hope: Toward a Theology for Protestant Christian Education (Richmond, Virginia: John Knox Press, 1961).

This chapter has already given attention to several sources which highlight the contribution of biblical theology to Christian education, but beyond these, there are several sources which deal with the Bible itself as a resource in Christian nurture. The Bible is being increasingly viewed by religious educators as not only a given record but also as a dynamic and contemporaneous Word which speaks to the entangled existential situations of modern man, and hence it is a vital resource in Christian education.

One of the best works on the use of the Bible in Christian education is a title written by Sara Little, The Role of the Bible in Contemporary Christian Education (Richmond, Virginia: John Knox Press, 1961). The author carefully compares the positions of Randolph C. Miller, James D. Smart, and Lewis J. Sherrill in regard to the role of the Bible in Christian nurture. Other works on this subject are: Iris V. Cully, Imparting the Word: the Bible in Christian Education

(Philadelphia: The Westminster Press, 1963); Arthur James Ebbut, The Bible and Christian Education (Toronto: Ryerson Press, 1959); and Holmes Rolston, The Bible in Teaching (Richmond, Virginia: John Knox Press, 1962).

The literature discussed in this chapter illustrates the theological and educational changes that have occurred in this century. During the first forty years of the century, religious liberalism dominated Christian education, and there was little interest in theology. This developed originally as a reaction to the transcendental and supernatural theology of the nineteenth century. About 1940 the theological emphases of the crisis theologians and the confessional theologians of Europe began to affect American theologians and religious educators. Consequently there has been a rediscovery of the Reformation sources of the Protestant tradition, and thus there has arisen a whole new corpus of literature which seeks to relate theological thought to Christian education.

CHAPTER VII

PSYCHOLOGICAL AND SOCIOLOGICAL FOUNDATIONS OF RELIGIOUS EDUCATION

In the nineteenth century, American Protestantism achieved a fairly simple evangelical approach to religious nurture through a popular Sunday School movement which had little psychology or sociology as its base and with a rather uncritical theology for its subject matter. In the early twentieth century, as this paper has already observed, the behavioral sciences made such an impact upon religious education that theological concerns were largely ignored. In more recent years the focus has returned to theological studies, biblical studies, and church renewal. This revival, however, has been parallel with continued interest in the psychological and sociological aspects of Christian education. Thus Christian education is now achieving an unprecedented balance between its theological, biblical, and church content and its psychological and sociological content. The new developments in psychology, including child and developmental psychology, the psychology of learning, the psychology of religion, and psychiatry as well as the study of the social process as the medium in which education takes place have all provided fresh insights for religious education and altered much of our thinking.

One of the earliest influences upon the psychological thinking of religious educators of this century was George Albert Coe's book, The Psychology of Religion (Chicago: The University of Chicago Press, 1916). This book preceded by one year his Social Theory of Religious Education which has already been considered in this paper. Coe successfully merged the principles of behaviorism with religious education, and thus set the psychological direction of Christian education for several years. Other books of this period include: Walter Albion Squires, Psychological Foundations of Religious Education (New York: George H. Doran Company, 1926); Goodwin B. Watson and Gladys H. Watson, Case Studies for Teachers of Religion (New York: Association Press, 1926); Goodwin B. Watson, Experimentation and Measurement in Religious Education (New York: Association Press, 1927); and Elmer T. Clark, The Psychology of Religious Awakening (New York: The Macmillan Company, 1929).

Moving from the earlier literature to the contemporary material on the psychological aspects of Christian education one is quickly impressed with the impact of the newer psychological trends upon the study of religious education. For example, in the area of the psychology of learning, Robert Boehlke has written an excellent analysis of learning theory in relationship to Christian education, Theories of Learning in Christian Education (Philadelphia: The Westminster Press, 1962).

Boehlke has based his book on his doctoral dissertation at Princeton Theological Seminary. He clearly demonstrates his psychological understanding as well as his competence in theology and education to undertake such a study. The result is a valuable contribution to learning theory for Christian education.

Another persistent psychological aspect of religious education is the area of human growth and development. Books are legion in this area. Among the more significant titles is a book by Lewis Joseph Sherrill, The Opening Doors of Childhood (New York: The Macmillan Company, 1950), which explores the psychological development of children in relationship to their readiness for religious nurture. Randolph Crump Miller, although mainly interested in the theological aspects of nurture, has also written a book on the child's religious development entitled, Your Child's Religion (Garden City, New York: Doubleday and Company, 1962). A very helpful guide for parents and teachers is the small paperbound volume by Roy Stuart Lee, Your Growing Child and Religion; a Psychological Account (New York: The Macmillan Company, 1963).

Further discussions of human development in relationship to religious education may be found in the following titles: Cornelius Jaarsma, Human Development, Learning and Teaching: a Christian Approach to Educational Psychology (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1961);

J. W. D. Smith, Psychology and Religion in Early Childhood (London: Camelot Press, 1953); and Dora P. Chaplin, Children and Religion, rev. ed. (New York: Charles Scribner's Sons, 1961).

Religious educators have also become more concerned with the special needs of the gifted and retarded child in the church. For many years, the church had lagged behind public education in providing for these children, but now there are encouraging signs of concern for them. Two helpful sources of information in this area are: Charles F. Kemp, The Church: the Gifted and Retarded Child (St. Louis: The Bethany Press, 1957) and Sigurd D. Petersen, Retarded Children: God's Children (Philadelphia: The Westminster Press, 1960).

This paper has already noted the historical scholarship of the late Lewis Joseph Sherrill, but one must not overlook his psychological interests. He draws heavily upon depth psychology in The Gift of Power (New York: The Macmillan Company, 1955) which also gives considerable attention to the philosophical and biblical foundations of Christian education. His other works which especially develop psychological concerns are Guilt and Redemption (Richmond, Virginia: John Knox Press, 1945) and The Struggle of the Soul (New York: The Macmillan Company, 1951).

Other books of general psychological interests which are useful to religious education include: Walter Houston Clark,

The Psychology of Religion (New York: The Macmillan Company, 1958); Paul Johnson, Personality and Religion (New York: Abingdon Press, 1957); Mara Oraison, Love or Constraint; Some Psychological Aspects of Religious Education, tr. from the French by Una Morrissy (New York: Kenedy and Sons, 1959); Wayne E. Oates, Religious Dimensions of Personality (New York: Association Press, 1957); and Jesse H. Ziegler, Psychology and the Teaching Church (New York: Abingdon Press, 1962).

Although the psychological "slant" may be said to dominate Christian education, there is likewise a definite sociological "slant" in the discipline. Early in the century the field developed a concern for the democratic way of life. Education for democratic citizenship appeared in such works as Walter Scott Athearn, Religious Education and American Democracy (Boston: The Pilgrim Press, 1917). Later he published Character Building in a Democracy (New York: The Macmillan Company, 1924) which is a collection of his essays on various topics such as spiritual illiteracy, evolution of the church school, and evangelism. Another significant book of this early period was The Religious Education of an American Citizen (New York: The Macmillan Company, 1917) by Francis Greenwood Peabody.

The more recent literature has continued to emphasize religion as a foundation of democracy and has urged a dynamic role for the churches in society. The problem of religious

education and society is discussed in Gaines Stanley Dobbins, Can a Religious Democracy Survive (New York: Fleming H. Revell Company, 1941) with an introduction by John R. Sampey. A few other selected titles illustrate some of the trends respecting religious education and society: Tilford T. Swearingen, The Community and Christian Education (St. Louis: Published for the Cooperative Publication Association by the Bethany Press, 1950); W. R. Niblett, Christian Education in a Secular Society (London: Oxford University Press, 1960); and David R. Hunter, Christian Education as Engagement (New York: Seabury Press, 1963).

There has also been an interest in the church as a sociological and spiritual community of learning. This perspective is developed by Sara Little in Learning Together in the Christian Fellowship (Richmond, Virginia: John Knox Press, 1956). This book is related to the new interest in group dynamics in religious education. Since almost all religious education is done in groups, the study of the dynamic interactions of individual persons within the group is of paramount importance. The following titles are representative of the relationship of group dynamics to the church: Paul F. Douglass, The Group Workshop Way in the Church (New York: Association Press, 1956); Mary Alice Douty, How to Work With Church Groups (Nashville: Abingdon Press, 1957); and Murray G. Ross and Charles E. Henry, New Understanding of Leadership (New York: Association Press, 1957).

There has also been a growing interest in sociological research in the field of religious education. Religious educators have come to realize the importance of empirical inquiry as a foundation for their work and as a means for measuring the validity of their concepts and practices. The classical examples of empirical research in religious education are the Character Education Inquiry sponsored by Columbia University and directed by Hugh Hartshorne and Mark May and the Character Research Project sponsored by Union College of Schenectady, New York, and directed by Ernest M. Ligon.

The findings of the Character Education Inquiry were published under the series title, Studies in the Nature of Character, 3 vols. (New York: The Macmillan Company, 1928-30), by Hugh Hartshorne and others. The titles of the individual volumes were: Studies in Deceit, 1928; Studies in Service and Self-Control, 1929; and Studies in the Organization of Character, 1930. The study concluded that there was very little evidence for the existence of generally consistent character traits resulting from religious education.

The Character Research Project is still in progress and has been generously financed by the Lilly Endowment, Inc. Their findings were published in summary form in Dimensions of Character (New York: The Macmillan Company, 1956) by Ernest M. Ligon. Here one will find research on such topics as the effect of individual differences upon religious education and

home, family, and group characteristics which are most favorable for religious education. The Character Research Project maintains its current vitality through the publication of a journal which it began in 1963, Character Potential: a Record of Research.

The most recent research effort was carried out in August of 1961 when fifty-seven social scientists and religious educators met at Cornell University for the Research Planning Workshop on Religious and Character Education. Prior to this workshop, empirical research was conducted over a period of a year into the broad areas of religious and character education. The purpose of the workshop was to hear these research reports.

The whole project was carried out under the auspices of the Religious Education Association and financed by a grant from the Lilly Endowment, Inc. The results of the project were published under the title, Research Plans in the Fields of Religion, Values and Morality, and Their Bearing on Religious and Character Formation (New York: The Religious Education Association, 1962) and edited by Stuart W. Cook. The document includes topics such as: "Child Concepts of God," "Adolescent Sex Differences as Related to Perception and Acceptance of Values," "A Study of Religious Symbolism in Relation to Open-Closed Belief System," and "Social Network Relationships and Religious Behavior."

These research documents are invaluable contributions to the literature because Christian education has so long needed to build a strong research foundation for the discipline. Much more behavioral research will be needed if Christian education is to develop adequate and relevant criteria for its educational theory and practice. Undoubtedly these publications will serve as helpful guides to future research.

CHAPTER VIII

CURRICULUM AND OBJECTIVES IN RELIGIOUS EDUCATION

The curriculum of religious education is the systematic plan by which the church conducts Christian education. The curriculum is the primary means for implementing the objectives of Christian education as well as the means for expressing more concretely the philosophical, biblical, theological, and cultural content of the church's teaching. Thus, curriculum is concerned with the scope, context, and design of Christian education.

Curriculum is not synonymous with lesson materials. Curriculum is concerned with the theoretical design of what is to be taught in Christian education whereas a lesson is an applied demonstration of the theory. Hence there is an important distinction between curriculum and lesson or curriculum materials.

This chapter is devoted to the literature of curriculum -- its theory and design. Curriculum materials and books about curriculum materials have been omitted because this body of literature is so voluminous that it would require separate treatment. Furthermore most curriculum materials are presently published by the various denominations, and this paper is not considering denominational literature. It would seem, however, that the era of denominational materials will probably soon be

replaced by ecumenical materials.

The two standard classics in the area of curriculum for almost three decades were George Herbert Betts, The Curriculum of Religious Education (New York: Abingdon Press, 1924) and William Clayton Bower, The Curriculum of Religious Education (New York: Charles Scribner's Sons, 1928). Both of these books reflect the impact of classical liberalism and John Dewey's philosophy upon the design of Christian education curriculum. Their curriculum was life-centered and experience-centered in contrast to a content or church-centered curriculum. The content of the curriculum was shaped in terms of the needs of the pupil.

A companion volume to the curriculum theories of Betts and Bower was written by Paul H. Vieth in Teaching for Christian Living (St. Louis: The Bethany Press, 1929). Vieth calls this book a practical discussion of the principles for a curriculum based upon life experience as its organizing focus.

In the years since Betts and Bower, a vigorous discussion has taken place concerning what should be the basic orientation of the curriculum. This discussion has engaged the Division of Christian Education of the National Council of Churches and its forerunner, the International Council of Religious Education, and several notable publications have appeared which trace their concern. The earliest document was

The Development of a Curriculum of Religious Education (Chicago: International Council of Religious Education, 1928) which was revised in 1930. Two years later a more definitive guide was issued in The International Curriculum Guide, 4 vols. (Chicago: International Council of Religious Education, 1932). The gist of these findings were included in the more popular work, The Curriculum Guide for the Local Church (Chicago: International Council of Religious Education, 1945). This guide was revised in 1950, and its present successor is, A Guide for Curriculum in Christian Education (New York: National Council of Churches of Christ in the U.S.A., 1955).

The theological movement, as this paper has already observed, became dominant in Christian education in the late forties, and naturally this had a forceful impact upon curriculum theory. The findings of the Study of Christian Education which were summarized in Paul H. Vieth's The Church and Christian Education (St. Louis: The Bethany Press, 1947) marked the change to a theological orientation in curriculum.

The decade of the 1950's produced a number of studies concerned with objectives in Christian education, and when objectives change, the curriculum changes. Prior to 1950, Paul H. Vieth has dealt with objectives in what has since become a classic in the field, Objectives in Religious Education (New York: Harper and Brothers, 1930). The International Council of Religious Education expanded Vieth's objectives within the

context of a basic philosophy of Christian education in its publication, Christian Education Today (Chicago: International Council of Religious Education, 1940). At this point, the theological movement began to be significantly felt in the formulation of objectives although the turning point did not come until the publication of Junior High Objectives (New York: National Council of the Churches of Christ in the U.S.A., 1953). In this document, objectives were set forth in specifically theological categories. Two other studies have followed the 1953 report: The Objectives of Christian Education (New York: National Council of the Churches of Christ in the U.S.A., 1958) and The Objectives of Christian Education for Senior High Young People (New York: National Council of the Churches of Christ in the U.S.A., 1958). These statements are guided by the principle that one should understand the subject matter of his religion as well as experience his religion.

The best up-to-date source on curriculum in Christian education is D. Campbell Wyckoff's authoritative treatise, Theory and Design of Christian Education Curriculum (Philadelphia: The Westminster Press, 1961), with bibliography. This book has grown out of the findings of the Curriculum Study Committee of the Division of Christian Education of the National Council of Churches and reflects the current reconsiderations of curriculum which the National Council of Churches has initiated.

The book represents intensive work on the foundations of the Protestant curriculum in theology, educational theory, objectives, content, on the setting for curriculum, educational methodology, curricular organization, and on progression and adaptability in the curriculum. The book is indispensable to serious students of Christian education.

CHAPTER IX

ADMINISTRATION OF RELIGIOUS EDUCATION

The purpose of administration in Christian education is to provide a planned structure for the educational program of the church. Administration is the process whereby the functioning of the program is facilitated so that a more fruitful and effective teaching ministry may emerge. It is a means whereby Christians may be drawn into activities for their nurture, discipline, and participation in the life of the church. The administrative structure implements the objectives and curriculum by providing for organization, management, supervision, evaluation, and leadership.

I. GENERAL STUDIES OF ADMINISTRATION

Books on administration in religious education are legion although significant material is much less plentiful. Hence this chapter is highly selective.

Early in the twentieth century one author stood out above all others in his concern for administrative theory and practice in religious education. Henry Frederick Cope, who for several years served as General Secretary of the Religious Education Association, was an active enthusiast for organization in religious education. He was a colleague of George Albert Coe and thus was influenced by him in his theoretical

concepts. Some of his books of administrative interest include: Efficiency in the Sunday School (New York: Hodder and Stoughton, 1912); Religious Education in the Church (New York: Charles Scribner's Sons, 1918); The School in the Modern Church (New York: George H. Doran Company, 1919); and Organizing the Church School (New York: George H. Doran Company, 1923). Naturally these books have diminished in relevance to modern administrative theory and practice, but they are useful for historical inquiry and for tracing the evolution of administration in religious education.

Other early perusals in administration which still have a continuing influence upon contemporary thought are the works of Harry C. Munro, The Church as a School (St. Louis: The Bethany Press, 1929); Paul H. Vieth, Improving Your Sunday School (Philadelphia: The Westminster Press, 1931); John Dillingham, Making Religious Education Effective (New York: Association Press, 1935); and Nevin C. Harner, The Educational Work of the Church (New York: Abingdon Press, 1939).

In the current literature, the most comprehensive treatments of administration are found in Paul H. Vieth, The Church School (Philadelphia: Christian Education Press, 1958), and in Ralph D. Heim, Leading a Sunday Church School (Philadelphia: Muhlenberg Press, 1950). Vieth has become an outstanding authority on administration in religious education.

Beyond his book, he has written articles on the subject in Religious Education: a Comprehensive Survey (New York: Abingdon Press, 1960), edited by Marvin J. Taylor and in The Westminster Dictionary of Christian Education (Philadelphia: The Westminster Press, 1963), edited by Kendig Brubaker Cully. Heim's work is most valuable for the Sunday School, and therefore it is not as inclusive as Vieth's book. For a briefer, yet equally valid approach to organization, John Leslie Lobingier, The Better Church School (Boston: Pilgrim Press, 1952) is a good source.

The Division of Christian Education of the National Council of Churches has also been active in the area of organization and administration in religious education and has published a pertinent document on the subject, The Organization and Administration of Christian Education in the Local Church (Chicago: National Council of the Churches of Christ in the U.S.A., 1951). There are good sections on organization, enlistment of leaders, housing and equipment, and the relationships of the local church. Another publication sponsored by the National Council of Churches which is relevant to administrative concerns is that of Lee J. Gable, Christian Nurture Through the Church (New York: National Council of the Churches of Christ in the U.S.A., 1955).

Administrative structures of the future command the reader's attention in Wesner Fallaw's provocative book,

Church Education for Tomorrow (Philadelphia: The Westminster Press, 1960). Fallaw argues that the administration of the church should be in the hands of laymen but that pastors should carry the main responsibility for teaching. He maintains that there are innumerable tasks in the church that are more congenial to laymen than teaching. Fallaw's point of view may reflect the direction of the future in religious education, but if so, it will mean a sharp departure from the traditional role of lay teaching in Protestant religious education.

For a superior discussion of administrative theory, Robert K. Bower, Administering Christian Education; Principles of Administration for Ministers and Christian Leaders (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1964), is a good source. The book has a very helpful appendix of applied administrative techniques and a selected bibliography. Another recent title which contains several useful features for budget planning and job analyses is Walter Towner, Guiding a Church School (New York: Abingdon Press, 1963).

II. EVANGELICAL PERSPECTIVE IN ADMINISTRATION

For books on administration with an appreciation of evangelical interests in religious education, one should consult the work of H. W. Byrne, Christian Education for the Local Church; an Evangelical and Functional Approach (Grand Rapids,

Michigan: Zondervan Publishing House, 1963); James D. Murch, Christian Education and the Local Church, rev. ed. (Cincinnati: Standard Publishing Company, 1958); Harold C. Mason, The Teaching Task of the Local Church (Winona Lake, Indiana: Light and Life Press, 1960); or any of the titles by Clarence H. Benson, Techniques of a Working Church (Chicago: Moody Press, 1946), A Guide for Sunday School Work (Wheaton, Illinois: Evangelical Teacher Training Association, 1947), or The Sunday School in Action (Chicago: Moody Press, 1941).

III. SMALL CHURCH SCHOOL ADMINISTRATION

For information on the small church school, Virgil E. Foster, How a Small Church Can Have Good Christian Education (New York: Harper and Brothers, 1956) and Rachel Swann Adams, The Small Church and Christian Education (Philadelphia: The Westminster Press, 1961), are excellent sources.

IV. THE PASTOR AND RELIGIOUS EDUCATION

The best book on the administrative responsibilities of the pastor in religious education is The Minister and Christian Nurture (Nashville: Abingdon Press, 1957) edited by Nathaniel F. Forsyth. Other books on this subject are: J. Clark Hensley, The Pastor as Educational Director (Kansas City, Kansas: Central Seminary Press, 1946); Harry C. Munro,

The Pastor and Religious Education (New York: Abingdon Press, 1930); Frank A. Lindhorst, The Minister Teaches Religion (Nashville: Abingdon Press, 1955), and Peter P. Person, The Minister in Christian Education (Grand Rapids, Michigan: Baker Book House, 1960). Beyond these sources, a book which is essential to any pastor concerned with children and religious education is The Pastor and the Children (New York: The Macmillan Company, 1947) by Mildred Moody Eakin and Frank Eakin.

V. THE DIRECTOR OF RELIGIOUS EDUCATION

For information on the administrative responsibilities and work of the director of religious education, Harry C. Munro's book, The Director of Religious Education (Philadelphia: The Westminster Press, 1930) is an old but still useful source. A more recent book on this topic is The Director of Christian Education in the Local Church (Chicago: Moody Press, 1957) by Vernon R. Kraft. It is a more popular treatment of the subject than Munro and has an obvious difference in theological orientation. A much higher level discussion of the topic has been written by Louise McComb, D.C.E.: a Challenging Career in Christian Education (Richmond, Virginia: John Knox Press, 1963). These titles all suggest that the director of religious education is now becoming a standard member of the church's professional staff.

VI. THE SUNDAY SCHOOL SUPERINTENDENT

The task of the Sunday School superintendent is generally fulfilled by a layman. The fullest treatment of his administrative function and office is found in The Church School Superintendent (New York: Abingdon Press, 1939) by Philip Cowell Jones. Reading in this area, however, can be brought more up to date by examining Idris W. Jones' work, The Superintendent Plans His Work (Philadelphia: Judson Press, 1956) which has good practical suggestions. Another book, which is equally as helpful, has been written by Weldon Keckley, The Church School Superintendent; the Person and the Job (St. Louis: The Bethany Press, 1963).

VII. LEADERSHIP EDUCATION

For a discussion of the principles and practical problems involved in organizing leadership education in the church, Price H. Gwynn, Jr.'s book, Leadership Education in the Local Church (Philadelphia: The Westminster Press, 1952), is perhaps the best reading available. The National Council of Churches has provided some guidance in this area in its Leadership Education Curriculum Handbook (New York: National Council of the Churches of Christ in the U.S.A., 1959) which has been frequently revised and reissued. Another worthwhile source is Better Leaders for Your Church (Nashville: Abingdon

Press, 1955) by Weldon Crossland. Crossland has also written a little volume with helpful suggestions for the attendance growth of the church school entitled, How to Build Up Your Church School (New York: Abingdon-Cokesbury Press, 1948).

VIII. EVALUATION IN RELIGIOUS EDUCATION

The task of evaluation is always an important concern in good administration, and the continuance of religious education rests upon solid techniques of evaluation. Two excellent books on this subject are: D. Campbell Wyckoff, How to Evaluate Your Christian Education Program (Philadelphia: The Westminster Press, 1962) and Helen F. Spaulding, (ed.) Evaluation and Christian Education (New York: National Council of the Churches of Christ in the U.S.A., 1961).

IX. BUILDINGS AND EQUIPMENT

The final area of consideration in this chapter on administration is the literature dealing with buildings and equipment in Christian education. One of the best sources of information for the latest thinking in this area is C. Harry Atkinson's work, Building and Equipping for Christian Education (New York: National Council of the Churches of Christ in the U.S.A., 1955). For the ambitious, Thelma Adair's and Elizabeth McCort's, How to Make Church School Equipment

(Philadelphia: The Westminster Press, 1955) may have appeal. Also there is Religious Buildings Today (New York: F. W. Dodge Corporation, 1957) edited by John K. Shear which has many useful applications for the equipment and building needs of religious education.

CHAPTER X

METHODOLOGY IN RELIGIOUS EDUCATION

Recent years have brought major changes in the methods of church school teaching. Early in this century methods were used which were primarily devoted to the mastery of biblical content. The influence of the experienced-centered theories of learning and the impact of the Character Education Inquiry conducted by Hugh Hartshorne and Mark A. May, which raised serious questions about the standard methods of religious education, resulted in the wide-spread use of life-situation methods of teaching.

In the mid-forties some balance was achieved between the traditional and life-situation methods because of the new emphasis upon theology in religious education circles. During the 1950's, Christian educators felt the impact of audio-visual methods, group process methods, and the influence of motivation studies in relation to methodology. As a result of these trends, educators are now concerned with teaching methodology which will involve the active participation of the student in the learning process.

The literature on methods in religious education is indeed voluminous. This chapter will discuss only general books on teaching methods and selected titles on age-group methods and audio-visual teaching.

I. GENERAL TEACHING METHODS

The standard works of the past on methodology are still useful for historical inquiry although their contemporary influence has diminished. These titles include How to Teach Religion; Principles and Methods (New York: Abingdon Press, 1910) and Teaching Religion Today (New York: Abingdon Press, 1934) by George Herbert Betts. Betts joined with Marion O. Hawthorne in writing a more comprehensive volume on methods entitled, Method in Teaching Religion (New York: Abingdon Press, 1925). Other early publications on methodology were: Blanche Carrier, How Shall I Learn to Teach Religion (New York: Harper and Brothers, 1930); Ernest John Chave, Supervision of Religious Education (Chicago: The University of Chicago Press, 1931); and A. J. W. Myers, Teaching Religion Creatively (New York: Fleming H. Revell Company, 1932).

As this paper has already observed, the contributions of Paul H. Vieth have reached into several areas of Christian education. He was also an early contributor to the study of methods in modern religious education. His small handbook, How to Teach in the Church School (Philadelphia: The Westminster Press, 1935) was a practical tool for the church school teacher for several years and still is relevant in many respects. All of Vieth's work seems to have an enduring quality in it.

Two books of the early forties which deserve continued recognition for their contribution to religious education

methodology are C. B. Eavey's Principles of Teaching for Christian Teachers (Grand Rapids, Michigan: Zondervan Publishing House, 1940) and A Guide for Church School Teachers (Louisville: The Cloister Press, 1943) by Randolph Crump Miller. Both books are intensely practical in nature.

Among the more recent books on methods, Findley B. Edge's work is most commendable. His two books, Teaching for Results (Nashville: Broadman Press, 1956) and Helping the Teacher (Nashville: Broadman Press, 1959), are aimed at the improvement of church school teaching. The first title is a more general treatment of the teaching task while the second book specifically develops such techniques as the lesson plan and given methods -- question and answer, discussion, lecture, story telling, role playing, the project, nonprojected visual aids, and projected visual aids. Here is probably the best discussion available of these techniques and methods as applied to Christian education.

Dora P. Chaplin's The Privilege of Teaching (New York: Morehouse-Barlow, 1962) is written especially for church school teachers and develops the concept of teaching as a form of ministry and a privilege of the Christian rather than a duty to be carried out. Other books which are equally good for their practical thrust include Frances C. McLester, Teaching in the Church School, rev. ed. (New York: Abingdon Press, 1961) which was first published in 1940, George H. Adkins, Tools for

Teachers (St. Louis: The Bethany Press, 1962) which is a descriptive consideration of various methods which help pupils to become participants, and John Leslie Lobingier, If Teaching Is Your Job (Philadelphia: United Church Press, 1956) which encourages variety in the use of teaching methods.

Two recent publications have combined a discussion of the theoretical foundations of methodology with practical procedures, and it would seem that more of this type of material is needed in the literature. There is a persistent tendency in Christian education to develop methods apart from a theory of methodology itself. This problem is overcome, however, in Creative Teaching in the Church (Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1963) by Eleanor Shelton Morrison and Virgil E. Foster. Part one of the book is devoted to basic concepts of methodology and parts two and three to procedures. A similar approach is also found in Harry G. and Betty L. Goodykoontz's book, Training to Teach (Philadelphia: The Westminster Press, 1961) although the conceptual and procedural aspects are more interwoven than in Morrison and Foster. Another book which is concerned with the qualities of the teacher as well as his methods is The Christian Teacher (Nashville: Abingdon Press, 1958) by Perry D. LeFevre.

The publications of the Evangelical Teacher Training Association have been noted earlier in this paper, but perhaps their greatest interest resides in the improvement of methods.

The following titles have been issued in recent years:

Clarence H. Benson, Teaching Techniques for Sunday School (Wheaton, Illinois: Evangelical Teacher Training Association, 1959) which is a revision of his earlier work, A Guide for Pedagogy (Wheaton, Illinois: Evangelical Teacher Training Association, 1953); Lois LeBar, Called to Teach (Wheaton, Illinois: Evangelical Teacher Training Association, 1958); and D. K. Reisinger and Clate A. Risley, Apt to Teach (Wheaton, Illinois: Evangelical Teacher Training Association, 1957). In the same evangelical tradition as these publications is Guy P. Leavitt's book, Teach With Success (Cincinnati: Standard Publishing Company, 1956).

With the renewal of interest in biblical theology and its impact upon the theoretical foundations of Christian education as well as its curriculum, there has emerged a new concern for methods of teaching the Bible. Several writers have turned their attention to this subject. Perhaps the best source is How to Teach the Bible (Richmond, Virginia: John Knox Press, 1949) by Joseph M. Gettys. He has also written Teaching Pupils How to Study the Bible (Richmond, Virginia: John Knox Press, 1950). Other relevant material may be located in two works by Jessie O. Lace, Teaching the Old Testament (New York: Seabury Press, 1960) and Teaching the New Testament (New York: Seabury Press, 1961), and in Edna M. Baxter's book, Teaching the New Testament (Philadelphia: Christian

Education Press, 1960).

II. AGE-GROUP METHODS

Some of the best information about methods may be found in books which orient methodology to particular age groups. They are the most specific and often have the greatest appeal to church school leaders. This section will discuss methods literature for children and youth. Methods for teaching adults will be treated in the next chapter as a part of a general discussion of adult education.

The over-all view of teaching children may be obtained from Children in the Church (Philadelphia: The Westminster Press, 1960) by Iris V. Cully and in William W. Reed's Teaching the Church's Children (New York: Morehouse-Gorham Company, 1958). Beyond these sources, there are many other good books on teaching children in religious education. Some which seem to deserve the most recognition by virtue of their frequent citation are: Dora P. Chaplin, Children and Religion, rev. ed. (New York: Charles Scribner's Sons, 1961); Ethel L. Smither, Children and the Bible (New York: Abingdon Press, 1960); Marjorie E. Clark, Methods of Teaching Religion to Children (London: Society for Promoting Christian Knowledge, 1956); and Elizabeth S. Whitehouse, The Children We Teach (Philadelphia: Judson Press, 1950).

For information on teaching nursery children in the

church school, consult either Phoebe M. Anderson, Religious Living with Nursery Children in Church and Home (Boston: Pilgrim Press, 1956) or The Nursery Department of the Church (St. Louis: The Bethany Press, 1958) by Jessie B. Carlson. Another worthwhile book by Carlson is Teaching Nursery Children (Philadelphia: Judson Press, 1957).

Discussion of methods of religious education for kindergarten children may be found in two books by Rosemary K. Roorbach which are probably the best sources, Religion in the Kindergarten (New York: Harper and Brothers, 1949) and Growing and Learning in the Kindergarten (Richmond, Virginia: John Knox Press, 1959). A couple of practical books for teaching this age group are When We Teach Kindergarten Children (Philadelphia: The Westminster Press, 1957) by Kathrene McLandress Tobey and Teaching Kindergarten Children (Philadelphia: Judson Press, 1960) by Lois Horton Young.

For primary children, one of the best handbooks has been prepared by Esther A. Ellinghusen and Frances Blankenbaker, Teaching Primaries Successfully (Glendale, California: Gospel Light Publications, 1962). Three other useful manuals on teaching juniors are: Florence B. Lee, Teaching Primary Children (Philadelphia: Judson Press, 1960); Doris W. Street, The Primary Department Handbook (London: The National Sunday School Union, 1953); and Jane B. Harris, When We Teach Primary Children (Philadelphia: The Westminster Press, 1957).

The Gospel Light Publications have also issued an excellent handbook for teaching junior children by Esther A. Ellinghusen, Teaching Juniors Successfully (Glendale, California: Gospel Light Publications, 1962). A more comprehensive treatment of the subject, however, may be found in Dorothy Le Croix Hill's Working with Juniors at Church (Nashville: Abingdon Press, 1955). Two other helpful titles for this age group are: Jane B. Harris, When We Teach Junior Children (Philadelphia: The Westminster Press, 1957) and Faye Debeck Flynt, Teaching Juniors (Philadelphia: Judson Press, 1954).

Religious educators are increasingly directing their efforts at teaching more effectively junior high and senior high youth. Several writers have discussed this topic, and with the abundance of youth in our contemporary society, surely the church needs to do more in exploring this area of its ministry. General discussions of the youth ministry may be found in such works as: Henry A. Tani, Ventures in Youth Work (Philadelphia: Christian Education Press, 1957); Oliver DeWolf Cummings, Guiding Youth in Christian Growth (Philadelphia: Judson Press, 1954); Clarice M. Bowman, Ways Youth Learn (New York: Harper and Brothers, 1952); and D. Campbell Wyckoff, In One Spirit (New York: Friendship Press, 1957).

For particular attention to the junior high age group, Louise B. Griffith's The Teacher and Young Teens (St. Louis:

The Bethany Press, 1954), is a helpful and practical guide. An unsurpassed book for teaching senior high young people is a recent publication by Locke E. Bowman, How to Teach Senior Highs (Philadelphia: The Westminster Press, 1963).

III. AUDIO-VISUAL METHODS

The use of audio-visual methods of teaching has been greatly accelerated in religious education in the last decade. This acceleration has given rise to some prominent books relating to the use of audio-visuals and other newer mass media to the educational program of the church.

The standard work on audio-visual instruction is Edgar Dale's Audio-Visual Methods in Teaching (New York: Dryden Press., 1946). Several revised editions of this title have appeared -- the latest being the 1954 edition. Although Dale covers the subject from a general point of view, there are many applications which one can make to the needs of the church. Dale may be supplemented by reading any one of the following titles which are particularly written for audio-visual instruction in the church: Earl Waldrup, Using Visual Aids in a Church (Nashville: Broadman Press, 1949); Oscar J. Rumpf, The Use of Audio-Visuals in the Church (Philadelphia: The Christian Education Press, 1958); Gene A. Getz, Audio-Visuals in the Church (Chicago: Moody Press, 1959) which is especially practical; and Howard E.

Tower, Church Use of Audio-Visuals, rev. ed. (New York: Abingdon Press, 1959).

A most significant activity of the International Council of Religious Education before its merger with the National Council of Churches was the sponsorship of an annual workshop in audio-visual education. Seven workshops were held from 1944 through 1950, and their proceedings were published under the title, Findings; International Workshop in Audio-Visual Education (Chicago: International Council of Religious Education, 1944-50).

For information on the relationship of radio and television to religious teaching, one should read The Radio Television Audience and Religion (New York: Harper and Brothers, 1955) by Everett C. Parker and others. For actual audio-visual resources that may be used in churches, one should consult the reference guide that is published with regular supplements by the National Council of Churches, Audio-Visual Resource Guide; for Use in Religious Education, 6th ed. (New York: National Council of Churches of Christ in the U.S.A., 1962).

CHAPTER XI

SOME SPECIALIZED AREAS OF RELIGIOUS EDUCATION

With the flowering of religious education in this century totally new areas of concern have emerged. Christian education has expanded its scope to include such diverse concerns as adult education, sex education, weekday and vacation church schools, religion and the public schools, religion and higher education, and church libraries. This chapter is devoted to a brief analysis of these facets of the contemporary religious education scene.

I. ADULT CHRISTIAN EDUCATION

If there is any one area of Christian education which is receiving an increasing emphasis, with many books related to it, it is the Christian education of adults. Perhaps this is the most outstanding development of the current decade. For years, Christian education was devoted almost exclusively to children and youth. Now there is a new concern for the education of adults and the renewal of the laity in the church.

The most scholarly and comprehensive treatment of Christian adult education has appeared in the two published volumes resulting from the Workshop on the Christian Education of Adults held at the University of Pittsburgh. The workshops were conducted by the School of Education of the University

of Pittsburgh and by the Department of Adult Work of the Division of Christian Education of the National Council of Churches and financed by a grant from the Lilly Endowment, Inc. The volumes consist of papers by noted authorities from the social sciences, theology, and religious education. Lawrence C. Little has edited both volumes, the first of which was entitled, The Future Course of Christian Adult Education (Pittsburgh: University of Pittsburgh Press, 1959) and the second, Wider Horizons in Christian Adult Education (Pittsburgh: University of Pittsburgh Press, 1962). The latter volume is particularly concerned with the nature of the curriculum for adult education.

Several books have appeared which make an important contribution to the understanding and organization of a well planned program of adult education in the church. Especially valuable is David J. Ernsberger, A Philosophy of Adult Christian Education (Philadelphia: The Westminster Press, 1959) which provides some basic theoretical concepts as a frame of reference for an operative program. Sources of more practical information include: Robert S. Clemmons, Dynamics of Christian Adult Education (New York: Abingdon Press, 1958); Paul B. Maves, Understanding Ourselves as Adults (Nashville: Published for the Cooperative Publication Association by Abingdon Press, 1959); Earl F. Ziegler, Christian Education of Adults (Philadelphia:

Published for the Cooperative Publication Association by The Westminster Press, 1958); and Paul Bergevin and John McKinley, Design for Adult Education in the Church (Greenwich, Connecticut: Seabury Press, 1958). A helpful manual on the subject is Joseph John Hanson's Our Church Plans for Adults (Valley Forge, Pennsylvania: Judson Press, 1962), and for teaching methods specifically oriented to adults, Frank A. Lindhorst's Teaching Adults (Nashville: Abingdon Press, 1951) is good reading.

For a thoroughly scientific and sociological analysis of adult religious education, Bruce Reinhart's study, The Institutional Nature of Adult Christian Education (Philadelphia: The Westminster Press, 1962), makes a unique contribution. Reinhart's research centered on nine churches in the metropolitan area of San Francisco. By means of interviewing and observation techniques, he gathered data on the role of adult education in the church and the role of the church in the increasing adult education movement in American society. His findings show that present adult religious education is having little effect in changing the cultural molds into which adult lives have been set. This study reveals the obvious need for more research and experimentation in Christian adult education if religious educators are to discover behavioral changes among adults.

For a critical blast at almost everything in Christian adult education, one should not overlook the provocative thought

of John R. Fry in A Hard Look at Adult Christian Education (Philadelphia: The Westminster Press, 1961). Fry has few hopes to share about adult education in the churches. Thus the book features disenchantment with heavily guarded suggestions for improvement.

Fry's book has begun to stimulate other writing and perhaps this will be its greatest contribution. Helen Khoobyar admits her indebtedness to Fry in the preface of her book, Facing Adult Problems in Christian Education (Philadelphia: The Westminster Press, 1963). Khoobyar attempts the task of reconstruction in adult education which Fry's book seems to make necessary. Khoobyar is dealing with the inevitable tension between "what is" and "what ought to be" and her creative suggestions for a partial solution are worthy of careful consideration.

For helpful information on the religious education of young adults, Robert S. Clemmons' book is probably one of the best sources, Young Adults in the Church (New York: Published for the Cooperative Publication Association by Abingdon Press, 1959). Two other books by George Gleason are helpful for these ages: Single Young Adults in the Church (New York: Association Press, 1952) and Church Activities for Young Couples (New York: Association Press, 1949).

With the increase of senior citizens, the church is becoming more concerned about its ministry to older adults.

Three good books on this subject are: Older People and the Church (Nashville: Abingdon-Cokesbury Press, 1949) by Paul B. Maves and J. Lennart Cedarleaf; Fun for Older Adults (Nashville: Abingdon Press, 1956) by Virginia Stafford and Larry Eisenberg; and New Church Programs with the Aging (New York: Association Press, 1961) by Elsie T. Culver.

II. SEX EDUCATION

Christian educators are more aware today than ever before of their responsibilities for sex education and marriage preparation. The church can no longer assume that these matters will be dealt with in the home -- not even in Christian homes. Thus the educational program of the church must incorporate instruction about sex and marriage in its ministry of Christian nurture.

The most scholarly book on the ethical and theological meaning of sex has been written by the renowned German theologian, Helmut Thielicke, The Ethics of Sex, translated by John W. Dabenstein (New York: Harper and Row, 1964). The subject receives an equally good historical interpretation in Sexual Relation in Christian Thought (New York: Harper and Brothers, 1959) by Derrick Sherwin Bailey. Bailey has also written what is perhaps the best theological understanding of Christian marriage from the Protestant point

of view, The Mystery of Love and Marriage (New York: Harper and Brothers, 1952).

For a shorter theological perspective of sexual behavior, one should examine Norman W. Pittenger's book, A Christian View of Sexual Behavior (Greenwich, Connecticut: Seabury Press, 1954). A briefer historical treatment of the subject is Roland H. Bainton, What Christianity Says About Love and Marriage (New York: Association Press, 1957). The biblical view of the topic is treated adequately in either William Graham Cole, Sex and Love in the Bible (New York: Association Press, 1959) or in Otto A. Piper, The Biblical View of Sex and Marriage (New York: Charles Scribner's Sons, 1960).

Two books which have been based upon recent research findings are Sex Ethics and the Kinsey Reports (New York: Association Press, 1953) by one of the leading pastoral psychologist of our time, Seward Hiltner and Sex Ways -- in Fact and Faith; Bases for Christian Family Policy (New York: Association Press, 1961) edited by Evelyn M. and Sylvanus M. Duvall.

Other books of a more practical nature for sex education include: Roy E. Dickerson, So Youth May Know, rev. ed. (New York: Association Press, 1948); William E. Hulme, God, Sex, and Youth (Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1959);

and Sex and the Church (St. Louis: Concordia Publishing House, 1961) prepared by the Family Life Committee of the Lutheran Church Missouri Synod.

III. WEEKDAY AND VACATION CHURCH SCHOOLS

The standard source on the weekday church school is The Weekday Church School (Boston: Published for the Cooperative Publication Association by Pilgrim Press, 1956) by Erwin L. Shaver. The National Council of Churches has also prepared a pamphlet giving guidance regarding the organization and administration of the weekday church school, Weekday Religious Education Guidebook (New York: National Council of the Churches of Christ in the U.S.A., n.d.).

The historical development of weekday schools is surveyed in the following titles: Nathaniel Frederick Forsyth, Weekday Church Schools, Their Organization and Administration (New York: Abingdon Press, 1930); Donald Rex Gorham, The Status of Protestant Weekday Church Schools in the United States (Philadelphia: Eastern Baptist Theological Seminary, 1934) which is the summary of a thesis on the same topic; Mary Dabney Davis, Weekday Classes in Religious Education, Conducted on Released School Time for Public School Pupils (Washington: United States Government Printing Office, 1941); Minor Cline Miller, Teaching the Multitudes, a Guidance Manual in Weekday Religious Education

(Bridgewater, Virginia: Beacon Publishers, 1944); and Kenneth Leroy Thompson, Weekday Religious Education in the High Schools of the United States (Philadelphia: Eastern Baptist Theological Seminary, 1938) which is the summary of a thesis upon the same topic.

The vacation church school, which has been one of the important forces in religious and moral training, was well under way by the 1930's and is described in Winfrey Dyer Blair's book, The New Vacation Church School, 5th ed. enl. (New York: Harper and Brothers, 1939) with bibliographies. The most recent scholarly treatment of the subject is Elsie Miller Butt, The Vacation Church School in Christian Education (New York: Published for the Cooperative Publication Association by Abingdon Press, 1957). A briefer discussion of the subject is a title by Arlene S. Hall, Your Vacation Church School (Anderson, Indiana: Warner Press, 1956), and a most practical treatment is Gene A. Getz, The Vacation Bible School in the Local Church (Chicago: Moody Press, 1962).

IV. RELIGION AND THE PUBLIC SCHOOLS

Much discussion has centered upon the secularization of public education and the church's effort to achieve some measure of cooperation between religious education and the public school. The literature on this topic is most extensive

and so this section will give only a brief overview of the subject.

The long-dominant trend toward secularization in public education is traced by William Kailer Dunn in What Happened to Religious Education? The Decline of Religious Teaching in the Public Elementary School, 1776-1861 (Baltimore: The John Hopkins Press, 1958). A few other selected works illustrate the trends of the past generation respecting religious education in the public schools: Walter Albion Squires, Educational Movements of Today; an Attempt to Define, Analyze, and Evaluate Some of the Educational Tendencies of Today as They Exist in the Schools of the State with a View to Discovering Their Significance for Morality and Religion (Philadelphia: Board of Christian Education of the Presbyterian Church in the U.S.A., 1930); Conrad Augustine Hauser, Teaching Religion in the Public School (New York: Round Table Press, 1942); Harold Saxe Tuttle, Character Education by State and Church (New York: Abingdon Press, 1930); and Edward K. Worrell, Restoring God to Education (Wheaton, Illinois: Van Kampen Press, 1950). For additional references one should consult the section on "Religion and Public Education" in Nelson R. Burr's Critical Bibliography of Religion in America, vol. iv, parts 3, 4, & 5 (Princeton: Princeton University Press, 1961), pp. 666-677.

The preceding titles were rather favorable toward teaching religion in the public schools. Vivian T. Thayer, however, is

much opposed and defends the secular tradition in Attack Upon the American Secular School (Boston: Beacon Press, 1951) and in Religion in Public Education (New York: The Viking Press, 1947) although she admits that some form of objective teaching about religion is legal and acceptable. A similar negative position is taken by R. Freeman Butts in The American Tradition in Religion and Education (Boston: Beacon Press, 1950) who maintains that cooperation between religious educational institutions and public schools is unconstitutional.

There has been, on the other hand, a greater acceptance of approaching spiritual and moral values in public education on a naturalistic basis. This viewpoint is advanced by John S. Brubacher, (ed.), The Public Schools and Spiritual Values (New York: Harper and Brothers, 1944); William Clayton Bower, Moral and Spiritual Values in Education: a Challenge to Every American (Lexington, Kentucky: University of Kentucky Press, 1952), which was based upon experimental research in several pilot schools in Kentucky; and in two books by Ellis Ford Hartford which were likewise stimulated by the Kentucky experiment: Public Schools, Religion, and Values (Lexington, Kentucky: University of Kentucky Press, 1956) and Moral Values in Public Education; Lessons from the Kentucky Experience (New York: Harper and Brothers, 1958).

The current controversy over prayer and Bible reading in the public schools has attracted wide-spread attention and a

host of articles have appeared. Fewer books have been written than one might expect. However, there is an excellent survey of the problem in Donald Boles' book, The Bible, Religion, and the Public Schools (Ames, Iowa: Iowa State University Press, 1961). A useful guide on the subject is The Bible and the Public Schools (New York: Frommer-Pasmantier Publishing Corporation, 1963).

The factual teaching of religion with attention to the legal aspects in the public schools has been carefully described in four publications of the Committee on Religion and Education of the American Council of Education: Religion and Public Education (1944), The Relation of Religion to Public Education: Basic Principles (1947), The Function of Public Schools in Dealing with Religion (1953), and The Study of Religion in the Public Schools: an Appraisal (1958). All of these were published in Washington, D.C., by the American Council on Education.

Other current books of general interest on this topic include: Philip H. Phenix, Religious Concerns in Contemporary Education (New York: Teachers College, Columbia University Press, 1959); Anson Phelps Stokes, Church and State in the United States, 3 vols. (New York: Harper and Brothers, 1950) which is a classic reference with broad treatment of education; F. Ernest Johnson, (ed.), American Education and Religion (New York: Harper and Brothers, 1952) which contains Protestant,

Catholic, Jewish, and non-sectarian views; Ernest Barker, Church, State, and Education (Ann Arbor, Michigan: University of Michigan Press, 1957); and Gladys M. Riehl, Technique and Theories for Teaching Moral and Spiritual Values in the Public Schools (Eugene, Oregon: University of Oregon Press, 1956).

V. RELIGION AND HIGHER EDUCATION

The literature covering religion and higher education is most extensive. It has great historical depth because for many years the churches dominated higher education. For good coverage of the historical dimensions of this topic one should consult the references listed in Nelson R. Burr's, A Critical Bibliography of Religion in America, vol. iv, parts 3, 4, & 5 (Princeton: Princeton University Press, 1961), pp. 655-663. This paper shall deal only with some of the literature which has been seeking to define the place of religious instruction in higher education and the relationships of church and college.

Christian thinkers have been searching for a philosophy that will bring together religion and higher education. Perhaps the best effort in this direction is a collection of essays edited by John Paul von Gruening, Toward a Christian Philosophy of Higher Education (Philadelphia: The Westminster Press, 1957). Other contributions have been made by the noted theologian, Nels F. S. Ferre, Christian Faith and Higher Education (New York

Harper and Brothers, 1954), and by two scholarly publications which have grown out of the Kent Seminars on the Christian Idea of Education. The first seminar was held at Kent School, Kent, Connecticut, in 1955 and the second in 1960. Both volumes were edited by Edmund Fuller and were entitled, The Christian Idea of Education; Papers and Discussions (New Haven: Yale University Press, 1957) and Schools and Scholarship; the Christian Idea of Education: Part 2 (New Haven: Yale University Press, 1962). Equally as scholarly is Merriman Cuninggim, The College Seeks Religion (New Haven: Yale University Press, 1947) and Henry Pitney Van Dusen, God in Education; a Tract for the Times (New York: Charles Scribner's Sons, 1951).

Actual programs and methods of religious education in higher education are discussed by Christian Frederick Gauss, (ed.), The Teaching of Religion in American Higher Education (New York: Ronald Press Company, 1952).

Two titles from evangelical authors provide a contrasting approach to the subject: Bernard Ramm, The Christian College in the Twentieth Century (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1963) and Elton Trueblood, The Idea of a College (New York: Harper and Brothers, 1959).

Several titles have appeared which are specifically concerned with the over-all relations of church and college. These books have grown out of the conviction of Christian

educators that the nurture of the community of faith within the community of learning is a basic responsibility of the church. Churches and the Campus (Philadelphia: The Westminster Press, 1963) by J. Gordon Chamberlin is representative of this concern for dialogue between church and campus. Other books with a similar approach include: Reddick De Witt, (ed), Church and Campus (Richmond, Virginia: John Knox Press, 1956); Guy E. Snavely, The Church and the Four-Year College; an Appraisal of Their Relations (New York: Harper and Brothers, 1955); and Erich A. Walter, (ed), Religion and the State University (Ann Arbor, Michigan: University of Michigan Press, 1958).

Still other books have been concerned specifically with the nature and character of the church-related college since it has always played a major role in religious education. Recent years have witnessed new pressures upon church-related colleges because of the rapid growth of state schools, cultural changes, and limited financial resources.

A most definitive treatment of the church college has recently been published as a part of the Library of Education series by Myron F. Wicke, The Church-Related College (Washington The Center for Applied Research in Education, Inc., 1964). The cultural focus commands the attention of Waldemar O. Dorscher in The Church College in Today's Culture (Minneapolis: Augsburg Publishing House, 1963). Beyond these two sources,

one may wish to consult Leslie K. Patton's The Purpose of Church-Related Colleges (New York: Teachers College, Columbia University Press, 1940) for further background information on the particular tasks and objectives of the church college.

VI. CHURCH LIBRARIES

The church library is fast becoming an integral part of the church's educational program. Educators have discovered that religious nurture is greatly enriched by providing a variety of carefully selected print and non-print materials in a church library collection. Thus, many churches are now providing library materials for all phases of the church's ministry.

There are several good sources of information on the administration and organization of the church library which are currently available. An excellent mimeographed bibliography with annotations has been prepared and distributed by the Library Administration Division of the American Library Association, Church Libraries: a Bibliographic Guide to Their Administration and Organization (Chicago: American Library Association, 1965). This bibliography also lists the names and addresses of agencies and organizations which provide advisory services on the church library.

Some of the best material on the church library has grown out of the Church Library Conference sponsored by the Philadelph

Council of Churches and the Graduate School of Library Science at Drexel Institute of Technology. The first conference was held in 1963, and annual sessions have been held since then with excellent attendance every year. The conferences have been intensely practical and have been operated on a workshop basis. The proceedings of the first conference were not published, but the proceedings of the second session were published under the editorship of Joyce L. White and E. J. Humeston, Jr., Proceedings of the Second Annual Church Library Conference (Philadelphia: Graduate School of Library Science, Drexel Institute of Technology, 1964). The proceedings of the third annual conference will be published in the fall of 1965.

The earliest and most complete book on the church library was Leona L. Althoff, The Church Library Manual (Nashville: Sunday School Board of the Southern Baptist Convention, 1937). This title was somewhat revised and issued again in 1955. Several other manuals of more recent vintage are equally as good: Christine Buder, How to Build a Church Library (St. Louis: The Bethany Press, 1962); Erwin E. John, The Key to a Successful Church Library (Minneapolis: Augsburg Publishing House, 1958); and Alice Straughan, How to Organize Your Church Library (Westwood, New Jersey: Fleming H. Revell Company, 1962). The National Council of Churches has prepared a useful pamphlet on the subject, Your Church Library: a Manual for Church Librarians (New York: National Council of the Churches of Christ in the U.S.A., n.d.).

The major weakness of most of the manuals is that they lack adequate coverage of the technical processes. This is probably one reason why the Church Library Conferences have been so popular. They give careful attention to the technical processes, and their proceedings are helpful in this regard. Charlotte Newton's booklet, Church Library Manual (Athens, Georgia: University of Georgia Press, 1964), also gives special attention to technical processing. This manual is distributed by the author, 892 Prince Avenue, Athens, Georgia. Additional church library manuals are available from most of the major Protestant denominations.

Several booklists have been prepared for the church library. Most of these have originated from the major denominations, but an excellent interdenominational list has been published by the Christian Herald magazine, Books for the Church Library (New York: Christian Herald Association, 1964).

CHAPTER XII

CONCLUSIONS

By means of selected works this paper has traced the evolution of the American Protestant philosophy and system of Christian education. Protestantism has placed great value upon a literate laity, and hence some form of religious education has always existed. Not until the twentieth century, however, did religious education become a well organized movement within the church and a recognized field of theological and religious study.

Broad and sweeping changes have been taking place in Christian education literature in recent years. These changes in the literature reflect the fact that our understanding of theology, the teaching function of the church, cultural concepts, and the concept of the Christian ministry are also changing. In the mid-twentieth century, the literature may be described as biblically and theologically oriented with a strong balancing corpus of materials on administrative theory and practice and methodology.

New books are appearing constantly and in greater numbers -- all of which makes it exceedingly difficult to keep up with this many-faceted part of the church's total program. In 1958 the Subject Guide to Books in Print (New York: R. R.

Bowker Company, 1958) listed a total of 275 titles in print on the topics covered in this paper. By 1964, this list had increased to a total of 397 titles. These figures do not include the publications of the National Council of Churches which would significantly increase the total. Catholic publishers were omitted since this study has not considered Catholic publications. Duplicate titles were omitted in the tabulation. Such quantitative measures reflect a phenomenal increase in publishing of religious education literature and make it readily apparent that educational issues are commanding an unprecedented attention by educators, theologians,, historians and dedicated churchmen.

Finally this survey of religious education literature reflects the fact that Christian education is attaining a more systematic organization as a movement and as a discipline and is therefore producing a qualitatively better oriented body of information and literature. Undoubtedly the next decade will yield further scholarly refinements in the literature.

As a summary, the following characteristics impress the reader of the literature in this field.

1. Just as in other fields of inquiry, the literature of religious education exhibits an increasing amount of specialization. It is becoming more technical and refined in details.

2. Much of the best scholarship as well as practical material has been published under the stimulation and sponsorship of various conferences and organizations. The publications of the Division of Christian Education of the National Council of Churches and its predecessor, the International Council of Religious Education are indispensable to serious study in religious education.

3. The literature was dominated by classical liberalism and progressive education prior to 1940. There was a tendency to ignore theological concerns in favor of strictly educational principles. But since the early forties, the literature has been closely associated with the renewal in theological and biblical studies as represented in the neo-orthodox thinkers, and thus the literature has shifted from an exclusive dependence upon experience-centered theories to a new emphasis upon content and church-centered theories along with the role of experience.

4. Religious education literature continues to reflect a close affinity to the literatures of the behavioral sciences. A host of writers have sought to relate Christian education to the assured results and insights of these related fields in order to keep religious education abreast of the rapid cultural changes of our time.

5. In regard to strengths, the field has yielded a strong body of literature in the areas of curriculum, administration,

and methodology. The field is beginning to establish some solid foundations in historical and theological writing. Good introductory surveys provide systematic coverage of the field.

6. In regard to weaknesses, the literature of Christian education lacks adequate bibliographic and encyclopedic apparatus. The books on philosophy of Christian education are too fragmentary at present to constitute an adequate philosophy. As a whole, the field has a tendency to become pre-occupied with practice to the neglect of theory. More considerations of theory will be required if religious education is to achieve an established place in scholarly pursuit. Related to this problem is the small amount of research literature in religious education. Expanded research is indispensable to establishing relevant criteria for the church's educational theory and practice.

This paper has touched upon several areas that are open to further bibliographical investigation. First of all there is the need for comparative studies of Protestant religious education and Catholic religious education literature. This is especially true in the light of the contemporary ecumenical dialogue. An intensive study should be made of curriculum materials -- both denominational and non-denominational. The whole scope of denominational literature in religious education presents many opportunities and needs for bibliographical

inquiry. A fruitful study could be done in the area of periodical and journal literature in religious education. Several of the areas which were briefly discussed in the last chapter of this paper or elsewhere could be and probably should be expanded into full length studies in their own right -- such as religion and public education and religion and higher education. Other studies could be done showing the relationships of the secular literature of history, literature, social science, and education to the objectives and purposes of Christian education.

Thus, there are many possibilities for further study in religious education bibliography, and it is this which puts such harsh demands upon one who writes a bibliographic essay such as the one presented here. A bibliographer must be willing to face the strengths, weaknesses, and limitations of his work for he will probably have them brought to his attention by others. There seems to be an inescapable public character to bibliography. Yet this cumulative process of investigation is the only basis for developing, accepting, and utilizing the bibliography of religious education or the bibliography of any subject field.

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